

f.

A
TRUE COPY
OF THAT
SERMON

WHICH
WAS PREACHED

AT
S. Pauls the tenth of October last,

BY
THOMAS CHESHIRE, Minister of Gods holy
WORD and SACRAMENTS.

I. SAM. 17:29.

What have I now done? Is there not a cause?

Et malè dum recitas, incipit esse tuum. MAR.



LONDON,
Printed in the yeere 1642.

THE COPY

HAT

SEYMOUR

WHICH

WAS



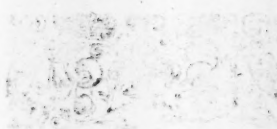
1811

AT
THE
MUSEUM OF GOD, holy
WORSHIP AND SACRAMENTS.

1811-1812

THE
MUSEUM OF GOD, holy
WORSHIP AND SACRAMENTS.

THE
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1811-1812

THE
MUSEUM OF GOD, holy
WORSHIP AND SACRAMENTS.



TO
THE READER.

Never had the least intention to publish this sermon, for I am sufficiently conscious of mine owne imbecillity ; and there are too many abroad , unlesse they were better respected: but being there is an imperfect , confused , surreptitious Copy printed, I am constrained to divulge this in the same termes I delivered it. It is a great straight I am brought into , VÆ MIHI SI, and VÆ MIHI SI NON.

Thomas Cheshire.

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PSALM. 148. 12.

*Young men and Maidens, Old men and children, praise ye the
Name of the Lord.*



Whole houres Sermon were but too narrow an entrance into my Text, if I should stand to speak of the holy Pen-man hereof; his worke in generall; or this one particular Psalme. For himself, hee was that man after Gods owne heart: that is his highest Title, and indeed a *transcendent*, beyond all the sons of *Adam*: he was a King, and a Prophet, in all causes, as well Ecclesiasticall as Civill, *Supreme*. In foure particulars I dare say he never was paralleled; for a *Shepherd*, a *Musitian*, a *Souldier*, and a *Prophet*. For the first, you know what service he did when he tended his fathers flocke, hee slew a *Beare* and a *Lion*, an absolute type of death, and the Devill that *roaring Lion*, to be conquered by the *victorious Lion* of the Tribe of Judah. For a *Musitian*, he was the Sweet Singer of Israel; and by the divine touch upon his well-tuned Harp was able to charme the Devill himselfe, the evill spirit that assaulted *Saul*. For a *Souldier*, witnesse his service at the battell of *Elah*, where he slew that great Gyant *Goliath* of Gath the Philistine, who defied the Armies of the living God: and if we may beleewe the women in their song, *David* had slaine his ten thousands; which in effect was true, for in the slaughter of their Champion, the whole Army of the Philistines was subdued. And for a *Prophet*, none ever so fully and plainly foretold of the person, incarnation, passion, and resurrection of our blessed Lord, as this our

Prophet: hee was indeed a great sinner, and yet a greater Saint: Sometimes extreme miserable, and anon exceeding prosperous: and as he himselfe, in respect of variety of condition, did epitomize many other men; so his writings are the *compendium* in a lesser volume of all divine Scripture. It seems our Saviour Christ set much by this book of Psalms: in the Evangelists you may observe that he alledgeth the words of *David* more then any other; yea almost then all the other put together. When the devill tempted our blessed Saviour, hee urged for defense of his temptation a Text of this our Prophet; for it is written, *He hath given his Angels charge over thee*: as if the policy of Satan had observed, of what speciall authority the words of *David* were: and therefore thought they might likelier prevaile with him then the words of any other Prophet. Our carefull Mother, holy Church, considering the all-usefull excellency of this part of Scripture, hath wisely ordained a more frequent use thereof then of any other, so that in every spirituall repast which she imparteth to her children, some portion of the Psalter, the Psalmes of *David*, is distributed, as the bread and salt, necessary for the rest of the sustenance. But I must not stay longer in the praise of this our Prophet, or his work; himselfe in this present Text bids us rather practise it upon God and his woikes, *Juvenes & virgines, senes cum junioribus laudent nomen Domini: Young men and maidens, old men and children, praise ye the Name of the Lord.*

Which words are the personall conclusion of this Psalme, which we may not unaptly stile, *Dauids divine Masque*, a heavenly Masque indeed! Here are rare and strange sights, full of variety and motion, scarce any creature in the Universe, but the *Species* of it is here represented, and that in most lively manner: here are Angels, and the Host of heaven, Sun, and Moone, Heavens and Stars, Dragons and Deepes, Fire, and Haile, Snow and Vapour, Winde and Stormes, Mountaines and Trees, Beasts and Birds, with creeping things, Kings and Judges, Young Men and Maidens, Old men and Children; two and two together, as the creatures came into the Arke, the Spirit of God directing them what they shall do,

doe, and giving each one his part, which is no more but this; *Praise ye the Name of the Lord.* You that desire strange and rare sights, O come hither, and view the whole troupe of Gods creatures in their severall shapes and actions, a *Chorus* that is led by Angels, followed by men, and directed by God: imagine thou now seest them all, in as narrow a compasse as this Psalm, in the heighth of their activity, setting forth the praises of their Maker, and yet stay not so long in contemplating them, as to neglect thine own *Q.* for thy self also hast a part together with the rest, *Juvenes & virgines, &c. Young men and Maidens, &c.*

For my better proceeding herein, I shall ob serve unto you, first, the contexture of these words with the precedent: secondly, what it is that is here required to be done, *the part* imposed, and that, is to *Praise* God: and lastly, the *Actors*, which are *Young men and Maidens*, and *Old men and children*. So that you see, this Text (like the iron gate to *Peter*) opens unto us of its owne accord: and to study any nice division, were with *Esau* to hunt abroad for Venison, while *Jacob* hath it nearer hand. My prosecution upon the particulars shall be plain, according to that excellent rule of *Quintilian*, *Ita debet loqui Orator, ut non solummodo possit intelligi, sed ut non possit non intelligi; proculdubio ita debet loqui Theologus*: we are so to speak, not only that we may be possibly understood; but that we may not but be understood: I shall therefore proceed with what decent perspicuity I can, beginning with the first thing propounded; the connexion.

First therefore, that man may know that this taske which is enjoyned him is worth the labour, our Prophet shews that the very same befits the *Angels* themselves, and therefore is commanded them likewise, *Praise him all ye Angels of his*, vers. 2. and accordingly they performe it, yea it is the heighth of their felicity, to consort themselves in praises to their Almighty Maker, and that not onely for themselves, but in behalfe of us likewise: in the 2. of *S. Luke* 13. when our blessed Saviour was born, *There was in the aire a multitude of heavenly souldiers praising God: Mirantes quod ipsi etiam angeli erumpunt ex alto pro latitia*, The Angels leapt out of heaven as
it.

it were for joy, to congratulate mankinde with a morning Anthem of praise at the birth of our blessed Saviour. Thus you see that this part which is imposed upon man, is nothing derogatory to his worth, but such as the glorious Angels themselves are employed in.

But perhaps man may think this part, this duty too intricate for him to performe, and therefore will let it alone: lest through unskilfulnesse he should cause disorder: but to dash this excuse, the Prophet sheweth that the very *Beasts* and *Fowles*, yea every little *Worme* can performe this, which the devill perswades thee is so difficult: the holy Ghost to make man abashed of his untowardnesse in his service, sends him to be schooled by poore abject reasonlesse creatures, *Goe to the Pismire thou sluggard*, saith Solomon: *Consider the Lily of the Field, thou covetous man*, saith our Saviour; *The Swallow and the Crane doe know their appointed times, the Oxe knoweth his owner, and the Asse his Masters crib, but Israel doth not know, my people doth not consider*. So David here would have us to take view of the beasts, and trees, birds in the aire, yea the very aire it selfe, winde and storme fulfilling his word, and then see whether we can endure our selves to be exceeded in the service of God by these inferiour creatures. Our Saviour tells the Jewes that the Queen of the South should rise up in judgement against them: and certainly not onely the Queen of the South, but the very winde of the South, the reasonlesse and senselesse creatures, shall as it were rise up in judgement against many of us at the last day, because they by the law of nature accomplish the will of God, to his immortall praise: which man, by a stronger and better law of grace will not be brought unto: and so much for the *tuneableness* and *modulation* of this Text with the residue of the Psalmine. And now to the duty, *Laudent nomen Domini*; Young men and Maidens, Old men and Children, praise ye the Name of the Lord.

The duty here enjoyned, is a due confession, acknowledgement, and magnifying of the infinite excellencies and perfections inherent in the Deity, and diffusively by reflexe communicated to his creatures here below, but it is not an orall confession,

confession only, for then the proud Pharisee would act this
 part the best, *Lord I thank thee* : but he had small thanks for
 his confession. The praise therefore that is here required, must
 be done, *ore, opere, and corde*, with tongue, heart, and hand.
 Our Saviour having forbidden swearing in that divine Ser-
 mon of his upon the Mount, shews us a Method how to af-
 firme or deny any thing, *Let your communication be yea, yea, nay, nay* : not that we should vocally pronounce *yea*, and *nay*
 twice over, for affirmation or deniall, for that might seem su-
 perfluous: but rather intimating thereby, that both our tongue
 and heart should concur in one : *yea* must be pronounced
 with the tongue, and *yea* with the heart : *nay* with the tongue,
 and *nay* with the heart also : not *yea* and *nay* (as some use:) a
 fit phrase, I confesse, for hypocrites, whose tongues & hearts
 dissent. So likewise in praising the name of our God, it must
 first be pronounced in the heart, as this our Prophet doth
 often stir up himselfe with a *praise thou the Lord, O my soule* :
 and then echoed out with our tongue : and not only so, but
 must likewise bee amplified, and commented upon by our
 actions. This is intimated in the 8 verse of this Psalm. where
 the Prophet seems to instruct the creatures how to praise
 God, *Winde and storme fulfilling his word* : It is not enough for
 the winde to *whistle*, the rain to *rattle*, neither man to flutter
 out a few empty praises with his mouth : no, to praise God
 aright must bee by *fulfilling his word*. In the 33 Psalm 2.
Psallite ei Psalterio decachordo, Sing unto the Lord upon an In-
strument of ten strings. And what is this Instrument of ten
 strings, but the devout heart of a good Christian well tuned
 and rightly set to the ten *Commandements*. This is that Psalte-
 ry of ten strings which God chiefly delights in : this is that
 musick which glads the Angels, and moves attention in the
 Lord himselfe. Thus *S Augustine* alludes upon the place, in
 his enarrations on the Psalmes, and more fully in that excel-
 lent little book of his, *De decem Chordis*. Good works
 should say unto orall confession, as *Ruth* did to *Naomi* *whi-*
ther thou goest, I will go: thy God shall be my God: the Lord do so
to me, and more also, if ought but death part thee and me. *Ruth 1.*
 10 Where a holy conversation doth not concommiteare verbal
 B confession,

S. Auguſt. in
Ep. 146.

confession, that Sacrifice is an abomination to the Lord, *Vis ergo ut iocunda Deo fit laus tua? noli bona cantilena tua obſtere moribus malis.* Wilt thou therefore that thy praise may delight the Eare of God? then let not thy evill deeds with their harsh croaking, confound the melody of thy praising tongue. O let *Rebecca* have *bracelets for her hands*, as well as *earings*, and *curteous language*, so shall our sacrificed *Isaac* take pleasure in her beauty: Let us not only *heare*, and *speak*, but *doe* the will of our Lord; for this is truly to praise the Name of the Lord.

And as we must praise God in thought, word, and work, so we must continually persevere, in every word, in every thought, in every work, aiming at the praise and glory of the God of our salvation. An Instrument, if one onely string be out of tune, although all the rest be well set, yet that one keeps such a jarring, and harsh sound, that the lesson plaied thereon will rellish as unmusically in a skilfull eare, as if all the strings were out of tune. If thou abstaineſt from swearing and drunkenesse, yet if thou art given to lust, or if from these three, and yet addicted to covetousnesse, it comes all to one reckoning. The words of S. *James* are plaine, *He that offends in one Commandement, is guilty of all.* O look carefully unto thy bosome sinne, observe diligently that one jarring string, never leave scrving and winding, till it be brought into right tune: and if that cannot be effected, Christ bids thee break it, *If thine eye offend thee pluck it out, &c.* God will have a compleat harmonious Consort, a resolution for universall obedience: otherwise no acceptance. You see therefore the praise here spoke of, is no small matter, but such as containes the whole duty of a Christian, with heart, word, and works, setting forth the glory of Almighty God.

But alas! how far short do we come of this? let us but look upon the vocall praise: many will pray in necessity, few will praise in prosperity: while the corne is growing the hedge is well fenced: but when it is reaped and carried into the Barne, then the field lies open for swine and beasts to range in it at their pleasure. When we stand in need of any blessing, we are somewhat carefull to please God, but when we are at

our wished-for journeyes end, we let the reins slack. *Themistocles* was wont to tell his ingratefull Countrey-men the *Athenians*, that they used him like a Shadow tree, under which, when a storme happened, they would runne and take shelter, but when the storme was over, they would be ready to cut it downe and burne it. When there were any uproars or tumults in the Common-wealth, who but *Themistocles*? all the people would flock to *Themistocles* for succour: but when there was a calme, and all things at peace through his good advice and industry, then who more base? who more contemptible than poore *Themistocles*? I would to God the same were not too truly to be verified of many ingratefull Christians to our Almighty Protector. It is Gods great mercy that he ever keeps us in want of some blessing or other, or else he were like to have but a very little of our company. We are rightly compared unto a Herd of Hogs, their Keeper in the Tree beats them downe Acorns, they eat them up eagerly, thrusting and striving one with another who shall have the greatest share, but never look up to the Tree from whence their food descends, onely when they see their store spent *grunt* a little for more.

And notwithstanding there are some that seem to look up toward heaven with a gratefull eye for benefits received, yet they doe it so coldly and frozenly, that it is like the over-plus manna to the children of Israel, it offends the nostrils of the Almighty: like as when some speciall potion is boyled in a brasse vessell, although otherwise of soveraigne use, yet the brasse gives it such an unseasoned relish, that it becomes good for nothing. Prayer and praise in a good mans mouth, is as Incense breathing sweetly before the Throne of God: but with others it is *brasse-favoured*, as I may so speak, and smells too strongly of the Cask, and therefore the Wiseman saith, *Praise is not seemly in the mouth of a sinner*, a place, *Ecclesi. 15. 9.* though in the Apocrypha, yet generally alledged by the Ancient Fathers upon this subject. The covetous Husbandman when hee sees a plentiful harvest towards, or the Merchant a good returne in trading, they will perhaps afford a God be thanked, but with such an earnest *squinty'd* relation.

to their profit that a man may easily perceive, had not all things happened aright, they would not have given glory unto God; their sacrifice of thanksgiving smells too much of their temporall blessings. And indeed men commonly behave themselves so, as if they were no more bound to give God praise, then he to give them present benefit: but holy Job was of another temper, he did not onely sacrifice for his children, whiles he enjoyed them; but when they were taken from him, together with his wealth and health, he still continues *sacrificing*, offering up the sweet sacrifice of praise and thanksgiving, *The Lord hath given, and the Lord hath taken away, blessed be the Name of the Lord.* A good man in this should imitate the Bells, they ring as pleasantly at a funeral as at a marriage. *Quando bene tibi est, lauda misericordiam Dei: quando male, veritatem lauda,* saith Saint Augustine. When it goeth well with thee, praise the mercy of God; when ill with thee, praise the justice of God; bee thankfull in all things; not sleightly, as the manner of the world is, but cheerfully, and with a good courage, as our Psalmist elsewhere exhorteth, *Sing unto the Lord a new song, sing praises lustily unto him with a good courage.*

Psal. 33. 3.

And here I might enter upon a large field, concerning the manifold causes which should incite us to a devout performance of this duty. The Prophet in the beginning of this Psalme, calling upon the Angels, Sun and Moone to praise the Lord, he adjoyneth a reason enforcing them thereunto. *Let them praise the Name of the Lord, for he commanded, and they were created.* They must praise God, and why? for the benefit of their creation and being: but man hath far greater cause; for besides creation, common to us and them, there is that glorious work of redemption by *Jesui Christ*: he gave to the *Angels* themselves onely, when they were not; but he gave to us *his owne selfe*, when wee were far worse then if we had never been: in the creation he shewed his *power*: in governing the creatures, his *wisdom*: but his *bounty* and *love* was never so fully expressed, as in sending his onely son, to suffer death for sinfull mans redemption. I have read a story of one *Salencus* a Governour of *Assyria*, who
made

Ves. 5.

made a Law, that if any man committed adultery, both his eyes should be pulled out : it chanced shortly after, that his owne son was taken in the fact : his father being an impartiall upright Judge, resolved to proceed according to law : on the other side, naturall affection (ye may well imagine) did mightily struggle in his brest : at last the good old man be- thought himselfe of this meane : he caused one of his owne eyes to be pulled out, and another of his sons ; and so both *Justice* was satisfied, and *Mercy* abundantly shewed. God commanded man not to transgresse, upon paine of losing both his lives ; this, and that to come : but he hearkened not to the voice of the Lord, and what then remained, but univer- fall condemnation of all mankind ? There was onely this one meanes of mercy, Our blessed Saviour *Jesus Christ* was graciously pleas'd of his unspeakable goodnesse to suffer one death himselfe, whereby he hath freed us from the second, everlasting death both of body and soule. I should find no end, if I should fall upon peculiar blessings, attending this sinfull Nation of ours, together with the *Crowne* of all, the free and cleare Current of the Gospel of *Christ*. *Plato* was wont to thank the gods for three things ; That he was a man, not a beast ; a Grecian, not a Barbarian ; and lastly, not of the vulgar rout, but that he was a *Philosopher* : But we have far greater cause ; for besides that we are created after Gods owne Image, we are Christian men ; and not onely so, but freed from errour and superstition, wherein millions of poore forraigne Christians are held Captives ; and this blef- sed condition waited on with peace and plenty, and many miraculous preservations of *King*, and *Church*, and *State*, far beyond all the Kingdomes of the world beside : deliverances from forraigne enemies, and domestick Traitours, *ignem & aquam transivimus, & eduxisti nos in refrigerium.* *Psal. 66. 12.* Which text may most aptly be applyed to this land of ours : wee have gone through *fire* and *water* : the Spanish invasion in 88. there was the *water* : and the gunpowder treason, there was the *fire* : and that fire and that water would have had no mercy ; but God in his infinite mercy hath delivered us and settled us in a wealthy place, even a second *Canaan*. O therefore let all

these move yce, young men and maidens, old men and children to praise the name of the Lord, *Gratiarum actio respicit gratiam dantis, ideo ubi est major gratia dantis, ibi debet esse major gratiarum actio recipientis*, saith *Aquinas*. Blessings and gratitude are *Relatives*, and so by the rule of proportion, where God bestows the greater blessings, the receivers should returne the greater praise: the very beasts abhorre ingratitude, *Canes impartite alimonia servant memoriam, & tu non servas salutis accepta?* saith *S. Ambrose*, A poore Spaniell that is fed with a bit and a knock, now and then remembred with a crust of bread; how gratefully will he observe his benefactour? And wilt not thou, O man, remember thy purchased salvation by *Jesus Christ*? assure thy selfe thus much, as *S. Augustine* hath it, *Qui laudare non vult in hoc seculo, obmutescet in futuro*, He that will not sound forth the praise of God in this life, shall be struck speechlesse in the life to come, as hee that had not on a wedding garment. As all waters come out of the sea, so all return thither againe: all the good wee have, wee receive at Gods hand; O let the *rivelets* of praise and thanksgiving returne to that place from whence our benefits doe spring. The water standing still putrifies, and becomes corrupted, and where there is not a recourse and flowing back, by praise to God, the heart becomes a puddle: the more benefits the greater corruption; and therefore this our Prophet professeth of himselfe, hat *seven times a day* hee would have recourse to God by praise, like the river *Euripus* flowing seven times a day: *Be filled therefore with the spirit speaking to your selves in Psalms and Hymnes and spirituall Songs*. And here I might speak somewhat of that godly provision of *singing*, which our Church hath ordained for the better stirring up our dull affections, and as *Aquinas* hath it, *Qui de voce cantat, attentius considerat quae dicuntur, quia diutius moratur super eodem*. This advantage we have by singing, that we may more fully consider what we say, because we stay longer upon every particular, than in ordinary reading. And here I cannot but remember you of a reall objection, made by one of the brother-hood in *Amsterdam*, (eing (saide he) wee may not pray according to a set forme,

for

2. 2. qu. 106.

In his hexam.

Euar in Psal.
146.

Ephes. 5. 18.

2. 2. qu. 97.

for that is a *stinting* and *fettering* (to use their owne expressions) of the *Spirit*, why then doe we not sing Psalmes and Hymnes by the *Spirit*? without any prescript forme: the reason shall have my allowance: and I verily thinke, that many of their extemporary prayers sound as harshly in the eares of heaven, as his propounded singing would doe in ours. But to leave them in their *confusion*, and to shut up this point, The Apostle saith, *Now abideth faith, hope, and love, but the chiefest of these is love*, he gives love the preheminence, and one maine reason given by Expositors is, *propter durationem*, it outlasteth faith and hope, and shall accompany us to eternity: when we shall enjoy that which wee beleaved and hoped for, then no more need of faith or hope, but love shall last for ever: In imitation whereof I shall say, and now abideth these three things likewise, *prayer, patience, and praise*, but the chiefest of these is *praise*; and that for the same reason: here we stand in need, and therefore mu't *pray*; here we are afflicted, and therefore must have *patience*; but in heaven there will be no need either of prayer or patience, all teares shall then be wiped away, but *praise* shall still accompany us: we are but *ser to school* as it were here, to learn this one lesson readily, of praising the Lord against we come to heaven, for there it will be our greatest felicity alwaies to be singing, as the Saints and Angels now doe, *Glory, and honour, and praise, and power, be ascribed unto the Lamb, and to him that sitteth upon the Throne for evermore*. And so much for the duty in general.

Cur. 13.

And now brethren give me leave to acquaint you with some particular observations, by way of application. There is no impartiall Christian rightly informed, but must needs grieve to see how highly God is *dishonoured*; and in those very things wherein wee are principally to *praise* and *honour* his great and glorious name, and that is in his owne *divine Ordinances*; when as *Coblers* and *Weavers*, and *Feltmongers*, and *Tailors*, and *Botchers*, *Frangle leaves calamos*, & *scinde Thalia libellos*, when such doe take upon them to interpret Gods Word, directly contrary to Gods Word; for, *how shall they preach unlesse they be sent?* is the Apostles rule: and these audacious wretches to goe *impune*, nay, to be countenanced and

and upheld, and pamphlets printed in defence and maintenance of them; a new *Creed* published, as if the Apostles had been deficient, wherein is *Blasphemie*, *Hereſie*, *Schiſme*, and *dammable Treason*, compiled by one *John Turner*, a poore young Laick; and (to gain the greater credit) he writes himself the prisoner of *Jesus Christ*, committed (as he well deserved) by the *Bishops*: lawfulness for every one to use the gift: the *Protestation protested*, a most viperous, proditorious piece of Knavery: nay, the Pulpits in many places do ring of doctrines of devils. One affirms that Parents ought not to teach their children the Lords Prayer: another, That Popish innovations did first begin when the Apostles ordained *Bishops*. One being in his Pulpit, and perceiving some few well devoted Christians with their hats off, he called to them to be covered, and to leave off that *superstitious complement*. Another went about to defend that barbarous and bloody act of *Felton* upon the Duke of Buckingham, naming him in the Pulpit. One, that it is superstitious and Popish, to bow at that poore and naked name (to use his own words) *Iesus*: & therefore another at the end of his Sermon professed he had purposely omitted to use that name, lest any one should have bin guilty of *Idolary*, in using reverence to it. Another will maintain, that there is no more holiness in the *Church* than in his *Kitchen*, nor in the *Lords table* than in a *Dresser-board*. There is a fellow goes up and down your streets, much made of and well respected, in a gray suit, he hath attempted to preach in divers Churches, setting out his throat with, *Men, Fathers, Brethren and Sisters* (he would have one expression more than the Apostle used) and this is one amongst other his damnable tenents; he saith plainly, That the *Old Testament* is now of no more use than an *Old Almanack* out of date. O fearfull and horrid *blasphemies*! what will become of us, if Ecclesiasticall jurisdiction may not be permitted to curb these execrable insolencies? *Revivisce paulisper mi Firmiane Lactanti*! O for a *Hierom*, an *Augustin*, a *Chrysostom*, a *Basil*, a *Lactantius*! with what fury would they dart out their *thunder-bolts*, and with their coruscant beames beat these bats into their accursed holes? The Churches of God daily profaned, the memory
of

of the Saints *rayed*, the monuments of good Christians, and speciall Benefactors to this honourable City, miserably *defaced*, and with *Axes and hammers they breake down the carved Worke thereof*, as our Psalmist complaineth: nay, the *Insigna Regalia* cannot escape that fury. In one Church they have pulled downe the *Kings Crowne*, because it had a *Crosse* upon it: I would to God, brethren, that in stead of pulling downe *Antiquities*, we did all of us indeavoure to pull downe the *old man*, and demolish our owne *unsanctified hearts*, in stead of the memory of the *Saints*. The decent *Munimento Repagula*, Enclosures, Railes, or call them what you will, *Bars* from prophanation, for so I am sure they were, which have stood in many Churches time out of mind, *tumultuously* smacht away: beloved mistake me not, I conceive, the late order extends only to late alterations, for so it is expressed, *late Innovations*: but I speake of those, which have stood anciently, and they that are so busie in demolishing them, and other Antiquities, without due authoritie, I would with them seriously to perpend what *Solomon* saith, *He that breaketh a hedge, a Serpent shall bite him*. Ye know *Eccl. 10.8.* what I meane by *hedge*, and I pray God that they may not one day know and feele, what is meant by *Serpent*. By this meanes, it is a great offence to many humble hearted Christians, to see how the Lords holy Table is prophaned, boyes leaning and sitting upon it. Beloved I beleeeve there is none of you all would suffer the like indecency in your ordinary Dining-rooms. I shall tell you a thing which would have made the good Primitive Christians to have trembled themselves out of *ioynt*, my selfe was a sad spectator of it; not many dayes since comming into Saint *Sepulchres* Church, a little before the houre of prayer on a week-day, I saw a woman dandling and dancing her child upon the Lords holy Table, when she was gone, I drew near, and saw a great deal of *water* upon the Table, I verily thinke they were not *teares* of devotion; it was well it was no worse. O let any indifferent Christian judge, whether it had not been meeter for the Lords Table to have stood rail'd in, as formerly for above forty yeares together, then to be so polluted, Gods house and
C holy

holy Utenfils prophaned, and his poore Ministers abused; there goeth a *Jesuit*, a *Baals priest*, an *Abbey-lubber*, one of *Canterburies Whelps*, the ordinary language, as we walk the streets. We are become the *Nullificamen populi*, as *Tertullian* complaineth in his time; the (what should I say?) the peoples *Nutshell*, their *nothing*; the Lord of his mercy lay it not to their charge. There is one place I could wish you to look

2 Chron. 36.

upon, *They mocked the Messengers of God, and despised his*

16.

Words, and misused his Prophets, untill the Wrath of the Lord arose against his people, till there was no remedy. They had polluted the house of the Lord, and committed many and great sins, but yet God did forbear, till they came to the *misusing* of his *Prophets*, and then there was no remedy, there was no healing, so the Originall most properly imports: the sore was *gangrin'd*, and no hope to preserve a little life, but by *amputation*: *misusing in Words* is not all, they have fallen to *deeds*; divers Ministers have had the *Surplise* torn off their backs, and well they scaped with their *skins*. The *Brasen Serpent* of divine institution, when it came indeed to be *Idolized*, was pulled down, but who gave order for it? good King

2 Kin. 18.4.

Hezekiah. If we must forbear this Vestment, let us have an *Hezekiah*, our gracious King, with his due *Counsell* to command it; not a rude *Shrovetuesday*-company; and then we are well content. The book of Common prayer, wherein and wherewith we are specially to *praise* God in his publike worship, compiled and cleansed from Popery by godly *Martyrs*, and sealed with their dearest bloods, now utterly *contemned* and *vilified*, pamphlets printed against it. One amongst the rest, most notorious, a pretended conference betwixt a *Country Gentleman*, and one *Master Hues*, a Minister (as he is stiled) but sounds more like a *Posthume* of *How* the *Cobler*, that late famous preacher of *Saint Nags-head*: what a shame it is for this renowned Kingdome thus to expose themselves to the *subsanation* and scorn both of our domestic and forraign Adversaries? Beloved, give me leave to be a *premonitor*, a *forewarner* to you in this place, and to tell you that these things must needs provoke God to heavy displeasure. I have heard some in scoffing manner stile the godly prayers

prayers of our Church by the name of *portage*; but by my consent, they that wil not be content with the *portage* should have none of the *meat*; nothing will downe with them but what is *extempore*, without premeditation; wherin alas silly soules, what do they else, but too too often take Gods holy Name in vaine; as if glorions Lord, and God, and heavenly Father deserved no more reverence, then to be used like *posts* and *blocks*, suddenly to be laid hold on, when they are ready to tumble out of their way by reason of their inconsiderate haste, making the Attributes of the highest keep their tongue in play till their rash invention presse a further passage. You shal read that when the *Temple of Jerusalem* was to be built, all the materialls were made ready before they came to be laid in the house; so that in the rearing of it, there was neither Axe nor Hammer heard: if the like method was observed in the building of Gods spirituall Temple, then should we not heare such *hacking* and *hammering*, with such confusion, as if *Babel* were a building, rather then *Bethel* the house of God; or as if the house were rather a *pulling downe* then a *building up*; for they both frame, and reare it at an instant; and therefore our late gracious Sovereigne King *James* of ever blessed memory, in his *Paraphrase* upō the *Lords prayer* (as he writ many excellent Tracts in Divinity) styles such unpremeditated prayer and preaching, monstrous births; and how can they be otherwise than monstrous, that are conceived, and brought forth both, all in one hour? Beloved mistake me not, *Prayer*, as it is the most necessary duty of a Christian, so of all other most acceptable to God Almighty, *Oratio fidelis est cali clavis*, the prayer of the faithfull is the key that opens Heaven gate; but then you must not think to wrest it open with a rude *picklocke* of uncouth, undigested, unpremeditated prayer. You know our blessed Lord gives us speciall caution, against *babbling* and *vaine repetitions*; and to use the similitude of that transcendent Authour, I even now alledged, If thou wert to goe before an earthly King, how wouldest thou precogitate, and meditate all the way, what language to use, and how to behave thy selfe in his presence? and are we not to be much more carefull, when we come to

1 King. 6.7.

present our selves before the *King of kings*? There is not any truly instructed Christian care, but would *nauseat* to heare their usuall *extravagant* expreffions. One, and a crowded one, had this Rhetorique, in his pulpit prayer, *Lord thou hast been good to us one yeare, Lord thou hast been good to us two yeares, Lord thou hast been good to us three yeares, yea Lord thou hast been good to us even this fourescore yeares, but yet Lord thou art wanting in one thing, &c.* O fearefull blasphemy! Another in the great drought of this last summer, praying for rain, had this expreffion, *Lord there have been some semblances, and some overtures Lord of rain, the clouds indeed were gathered together, but they were suddenly dispersed Lord, Lord thou knowest that the kennels of the streets yeeld a most unsavory smell, &c.* Now let any indifferent Christian judge, whether (insted of this ridiculous extemporary extravagancy) it had not been more seemly to have used the set forme for that occasion, in our booke of common prayer, *O God heavenly Father, which by thy son Iesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary for their bodily sustenance: send us, we beseech thee, in this our necessity such moderate rain and showers, that we may, &c.*

Prayer for
rain.

Brethren, I heartily desire a cleare understanding of me in this point, our *Church* doth not so strictly tie us to the *set forme* in the booke of Common prayer, but that we may use prayers of our own meditation, as before *Sermon*, and after *Sermon*, the *Minister* is left to his own liberty: but then we must be careful to guide our words with *discretion*. And men in their private families, and by themselves may, and ought to expresse their severall occasions, as God shall be pleased to move and direct their hearts by his *holy Spirit*: nay, and I doe earnestly exhort you in the tender of your owne soules, to keep a *constant inviolable course* in this duty, at least *twice* every day, *Morning* and *Evening* upon your knees: and they that neglect it, I pronounce that they are in a most wretched dangerous estate. But still let not the holy prayers of our *Church* be despised: your forefathers would have rejoiced greatly if they might but have had the booke of Common prayer

prayer in their own tongue, to have made use of in a corner : and I pray God your children may not desire the like, & want it. Alas! brethren, your City and Suburbs swarme with open contemners of this precious Ordinance of God, Ordinance of God I call it, for certainly the composers of it were indued with a large measure of Gods holy spirit. But now, (O unhappy times) Anabaptists, & Separatists, Burtonists, & Brownists, utterly reject it: *Infelix lolium et steriles dominantur avena.* And now I am naming them, I shall acquaint you with a most remarkable passage: Brown the father of the Brownists, from whom they have their name, was the first of note, that did separate himself from our reformed Church of England: and he went into the fields, and woods, and secret corners, and preached to a number of seduced soules: and the reason that he alledged was, that we had not a Church, a true Church he meant: but marke the event, a good Benefice being offered him, he soon recanted his errour, and he that before would not acknowledge a Church amongst us, was very well content to be the Parson of a Church, A church, for that is the name of the place, a Village in Northamptonshire, where he lived a long time, and dyed but within these seven yeares. Loe here you may see the antiquity, together with the sincerity of the brotherhood of the separation. But though he recanted, and be dead, yet his Self survives, who continually clamour, not only in their private Conventicles, but publicly in open Church, against our Church, and the government thereof, downe with Bishops, downe with Common prayer, downe with Organs, downe with the Golden Idol in Cheape, and downe with, downe upon your knees in receiving of the great Seale of redemption. As for Bishops, put case some have been faulty, it may be some Judges have been faulty, and some Aldermen have been faulty, and some Parliaments have been faulty, I pray God blesse and guide this. But shall there be no Judges therefore? No Aldermen? No Parliaments? Let the parties peccant be punished according to pre-established lawes: but let their office go free. I conceive that by vertue of one branch in the late Protestation, we are bound to uphold Episcopacy: we are (as much

1 King. 19.

as in us lies) to maintain the Right of the Subjects, but the dignity & means of the Bishops are the right of the subject, that is cleare. Whatsoever any one injoyes according to the Laws of the Land, not hitherto repealed, is the right of the subject; but the dignity and meanes of Archbishops and Bishops are according to the Laws of the Land, not hitherto repealed: therefore, but to draw towards a conclusion of this, I cannot better compare our times in England, then to the apparition to *Elias* on Mount *Horeb*: first there was a great winde and tempest, which tare the Rocks, and rent the Mountaines, but God was not in the winde: after that there was an *earth-quake*, but God was not in the *earth-quake*: after that there was a *fire*, but God was not in the *fire*: but at last there was a *small still voice*, and God was in that voice. Our *Ancestors* endured a great *storm* and tempest, when the differences were betwixt those two potent houses, *York* and *Lancaster*, but God was not in that tempest: afterward there was an *earth-quake* ye know in whose Kings raigne, and such an *earth-quake* that shook down al the *Monasteries* & *Abbies*, and that was a great blessing to this Nation, for which wee are ever bound to magnifie and praise the name of our God. But for the *renewals*, that is a matter of another consideration, when as in some places in this Land the *impropriator* goeth away with five or six hundred pounds *per annum*, and the poore *Vicar*, who hath the Cure of souls, scarcely 40. pounds. Afterward (with a small intermission) there was a *fire*, I am sure God was not in that *fire*, in those *Marian* times, Queen *Maries* raigne, when as many of our Protestant Martyrs like *Elias* himselfe who saw the vision, were carried up to heaven in *Chariots of fire*. After that, in that second *Deborah's* daies, famous Queen *Elizabeth*; and in that second *Solomons* daies, King *James* of sweet and blessed memory: and in the raigne of our second *Iosiah*, our present gracious Sovereign, whom God almighty long preserve, we have had the *small and still voice* of the *Gospel of Christ*, a quiet and peaceable injoyment of Gods publick worship, in his holy Ordinances, continued even the full age of a man, till now of late for our sins, the winde hath begun to blow, in the *bauling* and

and *blustering* of turbulent unquiet *schismatiques*, who with the wind of their new *doctrine* and new *discipline*, endeavour to disturb, nay utterly to overthrow the sweet harmonious peace, and blessed tranquility both of *Church* and *State*. I know right well, there are some will be ready to taxe me for meddling with these things; but tell me I pray you my Masters, what matters, or what men (in point of Gods worship) are out of our reach? I am sure our Commission extends to the highest *Cedar*, as well as to the abject *Hyssop* upon the wall, and the Prophet calls them *dumb dogs*, which will not warn the people of their errors; we are *canes gregis*, and where we see cause, we must sometimes *barke*, and *bite* too: and so I come to give you a view of the *Actors* in this *Chorus* of praise, and they are *Juvenes et virgines*, *senes cum junioribus*, *Yong men and maidens*, *old men and children*, praise ye the Name of the Lord.

The parties you see who are to performe this duty, are proportionably matched, and sured together, *Yong men and maidens*, *old men and children*, *Ut omnes homines comprehēdat, tres differentias enumerat, potestatis, sexus, et ætatis: omnes igitur, sive principes, sive privati, sive viri, sive femina, sive senes, sive adolescentes, laudent nomen Domini.* Our Prophet that he might comprehend all sorts of mankind, makes three differences, of *power*, of *sex*, and of *age*: be they *Princes*, or be they *Subjects*, *men* or *Women*, *yong* or *old*, they must all agree in this, to praise the Name of the Lord; in the former verse, *Prince and people*, and here *male and female*, *yong and old*. And herein is included a double *caveat*, against those two dangerous *Gulphs*, *presumption* and *despaire*, that the yonger sort may not, presuming of long life, defer their conversion to the praise of their maker, he calls them in their *yong* daies to buckle themselves to the service of God. And that the aged may not despaire of the acceptation of their service, he inciteth them also to praise the Lord. For the first, The Prophet in this Psalm calls upon the creatures, the *sun*, the *moone*, the *fire*, the *trees*, to praise the Lord: shall the *sun* reply, I will not doe it now, in the *morning* or *middle* of the day, but when I am setting I will; the *moone*, not now, I am

Bellar. in Loc.
& Cajet. &
Carthusianus.

at *Full*, but hereafter in my *Waine* or *Eclipse*: the fire when I am a litle *colder*: and the tree, at the *fall of my leafe*: surely they dare not be so peremptory, and yet thou young man dost the very same, thou resolvest to serve thy master in old age, when the sunne of thy life is a setting, and in the meane while followest the waies of thine own heart, but *Remember for all this thou must one day come to indgement*: God, who is called, *I am*, cares not for *I will be*, or *I have beene*, but onely for him that is now present. O beware of the deceits of Satan, that thirsteth especially after *yong* and *sweet blood*, he that withholds thee now, if thou dost not suddenly rush out of his clutches, will every day tie a cord more about thee, *Qui non est hodie, cras minus*; Trees that doe not bud and blossome in the Spring, their owner can expect no fruit from them in Autumne, and like enough in Winter he will cut them downe and burne them, for *cumbring the ground*. O therefore ye that are *yong*, while the morning sunne of your life adorne you with its glorious *rayes*, adresse your selves to the *praise* of your Maker: an *old man* that is good, *God*, and good men will love: but a *yong man* thats holy, *God* will love, and men and *Angels* will *admire*. Often ruminate upon the uncertainty of life, though never so *yong* and lusty. O that *yong men* and maydens, and all, would consider their *fellow-actors*, the *wormes* which *David* in this Psalm calls upon to praise the Lord, and how do they praise the Lord? I shall tell you one way, by *gnawing* upon the *carkase* of many a damned soule, that died *yonger* and lustier then thou art, and perhaps had a firmer resolution to have lived to *Gods praise*, if time had been granted them, and these *wormes* will assuredly, how soone thou knowest not, set forth *Gods glory* by executing upon thy body the wages of sinne, corruption. And here I might insist upon divers reasons, to shew, that *conversion* will be far more difficult hereafter, then at the present time. As first, custome and habite in sinning, according to that of the Philosopher, *Habitus qui multis actionibus acquiritur difficillime amittitur*. 2. The longer we injure our selves in sin the more *God* doth *elonginquate* himself, and withdraw his grace from us. 3. By continuance the power of *Satans Kingdom*,

Home is more established and strengthened in our hearts: and fourthly, by delay, the *faculties* of our minde are daily more and more corrupted. There are many similitudes, which the Fathers, and from them other moderne Writers have used to inculcate into our hearts the great danger of delay. A *Ship* that hath sprung a leake, is more easily stopt or emptied at the first than afterwards. A *house* that falls to ruine, the longer it runnes on, the more cost and labour will be required in repairing thereof. A man that drives a *Nail* with a Hammer into a piece of timber, the more blowes he gives it, the more hard it is to pluck it out againe; and it may be struck up so home, that it can never be pulled out, till the timber come to be *burnt* in the fire. Wouldst thou not judge him a very unwise man, that having made a burthen of *sticks*, and finding it too heavie for his shoulders, should lay it aside, and goe and cut down more, and adde unto it? Or couldst thou deem him lesse than mad, that having a great journey to go, and a great burthen to carry, and having choise of many lusty horses, should let them all passe empty away, and lay all his carriage upon a poore feeble *Jade*, that could scarce beare himselfe? If thou shalt say in the morning; thou canst not passe over the *foord*, when as yet the water is low, how shalt thou be able to passe over it at night, when the river swelleth, and the bankes are full? I could spend the whole day in such similitudes and expressions as these, which shew the great danger of delaying repentance, and conversion to the last: but let these suffice, and in the Name of God, deare brethren, as you tender the salvation of your owne soules, make a due application thereof unto your selves, and seriously consider, whether it will be easier for you to repent and amend now in *youth*, than hereafter in *old age*; now in *health*, or hereafter in *sickness*; now when the burden of your sinnes is *lesser*, or when it shall be *greater*: in a word, now whiles grace is neare, or when it shall stand at a further distance. Whiles thou delayest, thy *account* is encreased, thy *debt* augmented, thine *enemy* more strong, thy selfe more feeble, and all the difficulties of conversion daily more and more multiplied upon thee. Wherefore *young men and maidens*, whiles ye

are young, praise the Name of the Lord. And let me desire you in the tender of your owne soules, to carry (at least) this one lesson home with you; *He that repents not to day, hath a day more to repent of, and a day lesse to repent in.* And so to the second sort of *Actors, Senes cum junioribus, Old men and children* praise ye the Name of the Lord.

That the *Aged* therefore may not despaire of the efficacy and acceptance of their service with God, he excites them to praise him too: Although it be a great danger, as I have shewed, for the younger to deferre, yet it is far more pernicious for the aged: the young man may be out in his first part, and yet recover his credit afterward, but thou that art aged art now acting thy last *Scene*; this is the last time thou art to come upon the *Stage*: O therefore be carefull to bestirre thy self now. But the craft of Satan so bewitcheth thy heare, that though never so old, thou still hopest for longer life. No *flake* so old but may remaine in the hedge one yeare longer; true, and yet ere *Winter* be done it may chance be pluck'd up, and cast into the fire. This is the *winter* of thy life, and after it no *spring* to be expected, but thy *resurrection*, which shall be thy eternall salvation or damnation, according to thy behaviour in this last part of thy life. But peradventure thou fearest thy service in this decrepit age will be rejected, *Satan* and thy owne lusts have beene served with full *dishes*, and a few abject *scraps* onely reserved for *Gods Table*. But who art thou that darrest argue against the mercies of God? if thy service were not now acceptable, the *holy Ghost* would never have required it; he commands nothing but what doth greatly please him in the performance. If now at last thou apply thy selfe to the praise of God, though never so old, thou becommest young againe by thy second birth, no more old in Gods sight, but as a *firstling* of the flock.

Look about thee, and see who is coupled with thee, *children and infants*, Old men and children: *Non hic tantum senibus exprobratur infantia, sed requiritur illorum innocentia.* The Prophet would not onely have thee consider, that thy naturall estate is become like to a *childs*, for *senes his pueri, nec semel factasse viri*, Old men are twice *children*, and sometimes not
once.

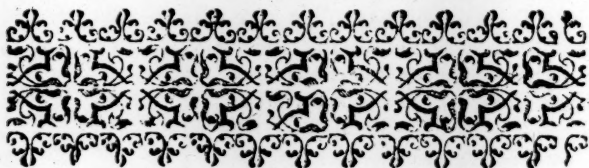
once men; but that the Lord requires the like innocency and harmlesse disposition, as in little sweet *Babes*. Babes and infants are called upon to praise God; *Balbutientium etiam voces Deo grata*, even the stammering and imperfect language of young infants are acceptable to God. Out of the mouths of babes and sucklings hast thou perfected praise: and therefore our Psalmist ends with them, as the perfection of all. This briefly should instruct parents to instruct their children, and to season their younger yeares in the lessons and grounds of Christianity, as a thing most acceptable to Almighty God: and for the aged. I wish that their life may end as this booke of *Psalmes*: in the beginning and middle thereof you may read sometimes of *prosperity*, sometimes of *adversity*; sometimes of *sinne*, sometimes of *godlinesse*; sometimes of *mercy*, sometimes of judgement; variety of doctrine: but in the end he ties himselfe to this one onely thing, of *Praise to God*. So that in the conclusion there is scarce any thing to be read, but *praise*, and *praise*, and *praise the Lord*. O let thy life beare a part in this comfort! leave off all other things now, and betake thy selfe wholly to the praise of Almighty God. And so having briefly presented the *Actors* to your view, I shall more briefly (by way of Epilogue) speak somewhat of the object of our praise, *the Name*, which I shall onely name unto you, and so conclude, *Laudent nomen Domini, Praise ye the Name of the Lord*.

By *Name* is understood, *Deus ipse, quicquid de Deo, & in Deo*, God himselfe, and whatsoever is in God, or said of God, or done by God: but there is one *Name*, above all names, the blessed name *Iesus*, holy, and to be revered is his Name, as our Psalmist elsewhere. And the Apostle Saint Paul, He hath given him a Name above all names, that at the name of *Iesus* every knee should bow Philip. 2. And by the grace of God as long as I have a knee, I shall humbly crave liberty that it may bow at that Name, when it is ministerially pronounced: for if I should not use reverence at that Name, I feare I should not receive comfort by that Name. Let me borrow a little patience, the glory of my blessed Saviour lyes at stake, and first I

premise, that I doe not in the least censure them that refuse
 lowly reverence at that Name, till they may be better infor-
 med: for I am confident, that there are many thousands, the
 deare Saints and servants of God, which doe not use it: nei-
 ther would I have it done in an *histrionically, mimically, affected*
way, but *gravely, and modestly*, as becomes good Christians:
 and which is the main, that it never be done, but with spe-
 ciall inward *ejaculation* up to God: for if the heart doe not
 goe along with the body, it is *meere* hypocrisie, and most
 grosse Idolatry. There is a Sermon *ex professo*, upon that text
 in the second to the Philippians, preached before our late
 gracious Sovereigne King *James*, one right well able, and
 ready enough to have reprov'd the Preacher, if he had done
 amiss: but he was so far from dislike, that he commanded
 it to be printed: it was delivered by one, who (I am sure)
 was no Papist, *Doctor Andrewes* Bishop of Winchester, that
acerrimus propugnator Ecclesie Anglicane, malleus Papistarum,
 and in his time the *Atlas*, the *vervex Religionis Reformatae*:
 one that hath given the greatest gash to the Papists, and one
 of the chiefeft *Bell-weathers* of our reformed *Flockes*: and I
 had rather take the judgement, in a point of Divinity, of that
Theodosius and that *Ambrose*, King *James* and Bishop *An-*
drewes, than the opinion of ten thousand beside. The text in
 the *Philippians*, and so another parallel in the 14. to the *Rom.*
 11. is grounded upon that in *Esa. 45. 23.* where the Pro-
 phet speaking of the Messiah, saith, *I have sworn by my selfe,*
that to him every knee shall bow. I have sworn by my selfe, and
 will you have God Almighty *forsworne*? it is the high ex-
 pression of that learned Prelate: the Fathers generally doe
 understand the place in the literall sense, of outward bodily
 worship. For the objection, that there are no knees in hea-
 ven, or under the earth: it is most ridiculous, neither are
 there any *tongues* there in a proper sense: and therefore upon
 the same ground, we are to make no *orall* or *verball* confes-
 sion; the reason is plain, Every *knee* shall bow, every *tongue*
 shall confesse: as the *knee* is to be understood, so the *tongue* is
 to be understood, that is cleare: well then, if the *knee* be

metaphorically understood, then the tongue is metaphorically understood: for there is the tongue of the heart as well as the knee of the heart: and if so, there needs no confession at all of our bodily tongue, but onely the tongue of our heart, as the knee of our heart, and that were very strange divinity. There is a thing called *redditis debiti*. For as much as God is the God of the body and soule, so will he have homage and reverence both of body and soule: we have tongues, and therefore must use tongues: we have knees, and therefore must use knees: some speciall expression of bodily worship; for I shall willingly in some kinde admit a *Synecdoche* in those words, but no further: my conscience tels me, that if I expect salvation of my poore body and soule, then both my body and soule must be humbled in Gods service and worship: and for that other frivolous objection, why do we not use outward reverence at the *Sacrosanct* Name *Jehovah*, or any other of the Attributes, as well as at *Jesus*? I answer, that in using reverence, in, or at that Name, we doe it to all, to God the Father, God the Son, and God the holy Ghost: as when we say, *Our Father*, wee include all the three blessed persons: for, as *Opera Trinitatis ad extra sunt indivisa*; so our worship is undivided, we worship one God, Trinity in Unity: but in that name we have relation to the principall worke to us sinners, the saving and redemption of our poore soules and bodies by the blood of our blessed Lord: I shall onely propound one thing to any impartiall eare; I am perswaded I am bound to bow, thou art perswaded the contrary: suppose, if it could be supposed, that I am in an error, doe you thinke it will be laid to my charge at the great day, as long as I do it with all my heart, and all my soul too? I am confident, no: but if the neglect thereof shall then appeare to be an error, where art thou then? though I am the meanest of thousands, yet I think I should be able to defend the case, by Gods holy word, ancient Fathers, and practice of Primitive times, *Dum ernor calebat Christi*, as Saint Hieron hath it. And if my reasons should faile, I have a little parcell of Christian blood and life, ready in all humility to offer in sacrifice for

defence thereof. I will stay you no longer, onely conclude with my Text, *Young men and maidens, Old men and children praise yethe Name*, and especially this *Name*: for to us poore sinners it is a *Name* above all *Names*. the *Name* of our Lord *Iesus Christ*: To whom with thee, O Father, and the holy Spirit, three persons, but one God, be ascribed all honour, glory, praise, and thanksgiving, from this time forth for evermore. *Amen.*



POST-SCRIPT.



Page. 2.

Bish. Andrews
fol. 477.

Immediately after the preaching of this Sermon, sallies out a Sheet of paper, under the conduct of that *Worthy Divine* Master *Henry Burton*, entituled *Iesu-worship confuted*: wherein, amongst others, he hath this passage: *They shew that this their worship is appropriated unto, and terminated in the very name, and Syllables of IESUS, as Bishop Andrews blusheth not to affirme in his Court Sermon on Philip. 2.10.* A most egregious untruth obruded upon that famous *Prelate*, & diametro contradictory to what he saith: These are his words. *What? to the two Syllables? or to the sound of them? What needs this? Who speaks of sounds or syllables? The Text saith, Doe it to the Name: the Name is not the sound, but the sense, have minde on him that is named, and doe his Name the honour, and spare not.* The Sermon is extant for every man to peruse. And afterward, *Not one of all the Fathers did ever so interpret that place, Phil.*

2.10.

2. 10. The impudency of which negative, I cannot sufficiently wonder at; and amongst his Syllogismes, (such as they are) the *Iesu-worship confuted* Authour hath this expression, *And that the Name Iesus is the Name above other names*, Pag. 4. *what Divine is so dotish as to imagine it? so bold as to avow it?* And yet the Apostle in disert words saith, *HEE hath given him a Name above every Name, &c. Phil. 2. 10.* And the Holy Ghost himself (by his leave) is so bold to avow it, and (by his grace) so shall ever the meanest of his poore despised servants,

T. C.

FINIS.
